

Saba was established among the Lipan in 1757, but was destroyed soon after by the hostile Commanche. A more successful foundation was begun in 1791 among the now extinct Karankawa. At their highest estate, probably about the year 1760, the Indian population attached to the various Texas missions numbered about 15,000. In this year Father Bartolome Garcia published a religious manual for the use of the converts at San Antonio mission, which remains almost the only linguistic monument of the Coahuiltecan stock. The missions continued to flourish until 1812, when they were suppressed by the Spanish Government and the Indians scattered, some rejoining the wild tribes, while others were absorbed into the Mexican population.

MIDDLE ATLANTIC STATES. The earliest mission establishments within this territory was that founded by a company of 8 Spanish Jesuits and lay brothers with a number of educated Indian boys, under Father Juan Bautista Segura, at "Anacan," in Virginia, in 1570. The exact location is uncertain, but it seems to have been on or near lower James or Pamunkey r. It was of brief existence. Hardly had the bark chapel been erected when the party was attacked by the Indians, led by a treacherous native interpreter, and the entire company massacred, with the exception of a single boy. The massacre was avenged by Menendez two years later, but the mission effort was not renewed.

The next undertaking was that of the English Jesuits who accompanied the Maryland colony in 1633. The work was chiefly among the Conoy and Patuxent of Maryland, with incidental attention to the Virginia tribes. Several stations were established and their work, with the exception of a short period of warfare in 1639, was very successful, the principal chiefs being numbered among the converts, until the proscription of the Catholic religion by the Cromwell party in 1649. The leader of the Maryland mission was Father Andrew White, author of the oft quoted "Relatio" and of a grammar and dictionary of the Piscataway (?)